moment, so that the major part of what we know in that
state remains in the background of our consciousness.
When the world as a whole or any part of it reappears to
us after its temporary disappearance, it testifies to its own
identity. This identity of the past and the present, of
what was formerly known and what is known at the present
moment, is based on the identity and etemality of the knowing
self. When objects temporarily absent from our finite
consciousness reappear to us, they prove themselves to have
existed all the while we were unaware of them in the same
Self which we call our own. This unmistakably proves
that the ultimate Self who indwells us as our Higher Self, is
not finite but beyond the limitations of time and place and
comprehends every thing". If the Supreme Being were a
mere abstract unity without difference, a mere subject
without objects related to Him, if the objective world were
a mere flux and not a permanent reality, experience, the
unity of part and whole, of past and present, would be
impossible.

Likewise in oblivion, *i.e.,* in our forgetful state, though
the knowledge of the past leaves our finite^ and forgetful

mind and disappears from our individual life, it reappears in the form of memory and recollection, which is not possible without a union of the past and the present, and discloses its own imperishableness. On the one hand, we are forgetful and are now and then forgetting almost everything connected with our life; on the' other hand, there is in us, as the eternal support of our life, as our very consciousness, the Supreme Self who forgets nothing and who brings back forgotten things to us, when they are needed. If He did not remain in us holding for us the knowledge of the past, our life would be quite impossible, and there would be no such thing as experience. Life without memory is not life; consciousness without remembrance is no consciousness.